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Manner of Performing

THE
NOVENA;
Or, the NINE DAYS
DEVOTION
TO

St. FRANCIS XAVERIUS:
Of the SOCIETY of JESUS,
and APOSTLE of INDIA.

As also the
DEVOTION of the Ten
FRIDAYS to the same SAINT.

Printed in the Year M DCCXLI.





THE
MANNER
Of Performing the
NOVENA;
OR,
The Nine Days DEVOTION.



HIS *Novena* commences on the fourth of *March*, and continues Nine Days, that is, till the twelfth of *March*, upon which Day, in the Year 1622, Pope Gregory the XV. Canoniz'd St. *Francis Xaverius*. The Persons who perform this *Novena*, are to be employ'd upon each of the Nine Days in Prayer and good Works, to the Glory of Almighty God, and in Honour of his Servant St. *Francis Xaverius*; always endeavour-
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ing to repose an entire Confidence in the Merits of this Apostle, and hoping through his means to obtain from God, whatsoever they shall ask, provided it be conducing to their Salvation, and the good of their Souls; or that otherwise, instead of that Blessing which they beg, and which is not for their Benefit, this Saint will obtain for them of God some other Grace they do not ask, and which tends more to their Eternal Felicity.

For the exact Performance of this *Novena*, they are to take for their Advocates the Nine Choirs of heavenly Spirits, making particular mention of the principal Virtues of *St. Francis Xavierius*, and they are to observe other Directions which shall be given hereafter. It will be convenient to Confess and Communicate the first Day, that so the Soul being cleans'd from Sin, and honour'd with the Sacred Eucharist, all the Works we perform in the State of Grace, may be meritorious of Eternal Life, and the more efficacious towards obtaining the Benefit we ask. Those who do not Confess, must at least, begin every

every Day with an Act of Contrition, to cleanse their Souls from Sin, and to secure themselves of obtaining their Petition.

In *Barcelona*, *Valencia*, and other Cities of *Spain*, this *Novena* is perform'd in the Church, with great Solemnity, great Concourse of People, and daily Sermons upon the Virtues of *St. Francis Xavierius*. And this is the better way, not only because God in the Church, as being the House of Prayer, is more inclin'd to grant our Requests; but also, because the Prayer of many together, is more acceptable to God; and when all beg for all, every individual the more easily obtains his Desire, by reason that Charity adds Force to Prayer, and God is more ready to hear us, when we are united in him; for Christ himself assur'd us, that wheresoever two or three are gather'd together in his Name, he is in the midst of them. When this *Novena* is not perform'd in the Church with the general Concourse of the People, it were convenient, that if it be done in a private House, all the Family should join in performing it, all to-

gether begging that of God for every one, which each apart begs for himself.

For the Conveniency of such as stand in need of farther Direction, we will here set down those Prayers that are proper to be said every Day; nevertheless such as are more Devout, may beg the same thing of this Saint, in such Terms and Language, as their Devotion shall dictate, and may direct their Prayer as they think fit: When many together perform the *Novena*, one of them may read the Prayers, changing the Singular Number into the Plural, and saying, *we desire, we beg, &c.* The others may repeat the Prayer after him, or else only hear it with Attention, inwardly desiring and begging that which is ask'd in it.

INSTRUCTIONS *for the exact*
Performing of the NOVENA.

THOSE who perform the *Novena*, are to observe these Instructions upon all, and each of the Nine Days. *First*, They are to endeavour to imitate
some

some one of this Saint's Virtues, by practising some exterior Act, or Acts thereof; as for instance, his Zeal, Humility, Patience, &c. *Secondly*, They are to do some Work of Mercy, either Spiritual or Corporal, for the Benefit of their Neighbour; as giving of Alms, visiting the Sick, or those that are in Prison, comforting the Afflicted, praying for the Souls in Purgatory, or for those that are in the State of Mortal Sin, &c. *Thirdly*, They are to offer up to this Saint some particular Mortification, as Fasting, wearing of Haircloth, Disciplining, using themselves with less Tenderness, &c. *Fourthly*, They are to curb their Senses, their Eyes and Ears, and their Tongue, endeavouring to avoid even the least of Sins. *Fifthly*, They are to read some Chapter or Passage of the Life of this Saint; or meditate a while upon some one of his Virtues (of which you will find many in the Devotion of the Ten *Fridays*) with an earnest desire to imitate them. *Sixthly*, They are to endeavour, for the Glory of God, to excite some Person to bear Devotion to this Saint. *Seventhly*, It will be con-

venient they every Day invoke the Intercession of some one Rank of the Saints, as they do of the Choirs of Angels, to the end, that their Advocates and Intercessors being multiply'd (as the Church expresses it) they may the more readily obtain what they ask. The Classes of Saints may be divided into Patriarchs, Prophets, Apostles, Martyrs, Bishops, Doctors, Priests, Religious, Confessors, Virgins, and other Saints in Heaven. For the more effectual prevailing with St. *Francis Xaverius*, it will be convenient every Day, to make a special Commemoration of St. *Ignatius of Loyola*, whom St. *Francis Xaverius* honour'd, respected, and lov'd, as his Father, Master, and Superior.

Upon one of the *Nine Days*, the Person performing this Devotion, must Confess and Communicate, making a most diligent Preparation to please God and St. *Francis Xaverius*, for the more ready obtaining of the thing desir'd.

Such as cannot read, may cause another to read these Prayers to them, they giving great Attention to them, and offering them up to St. *Francis*; or
instead

instead thereof they may say Ten times the *Lord's Prayer*, Ten *Hail Mary's*, and Ten times *Glory be to the Father*, &c. in Memory of the Ten Years that *St. Francis Xaverius* spent in Preaching in the *Indies*; begging of the Saint whatsoever they desire, and praying as he did, for the Conversion of Infidels.

Tho' the properest time for performing this *Novena*, be from the fourth of *March* to the twelfth, which is the Day of the Canonization of *St. Francis Xaverius*; yet it may be perform'd at any other time of the Year. Pope *Alexander* the VII, granted many Indulgences to those that Celebrate this *Novena*, in the Church of *St. Rock*, of the Society of *JESUS* in *Lisbon*, which is a tacite Approbation of this Devotion.

How much the Devotion of this *Novena* daily spreads, is well known: On this account *St. Francis* has obtain'd Favours for several Persons, as they themselves testify. In the Year 1688, it was perform'd at *Madrid* with extraordinary Solemnity, in the Royal Chapel of the Palace, their Catholick Majesties being every Day there present.

The F I R S T D A Y *of the*
N O V E N A.

The Person performing this Devotion, kneeling before an Altar, or the Image of St. FRANCIS XAVERIUS, shall lift up his Heart to God, and profoundly humbling himself in Spirit, and offering up all his Prayers, Thoughts, and Words to his Glory, in Honour of the Blessed Virgin MARY, St. FRANCIS XAVERIUS, and all the Angels and Saints of Heaven, he shall make the Sign of the Cross, and say the following Prayer.

O Lord Jesus Christ, true God and Man, my Creator and Redeemer, for thy Sake alone, and because I love thee above all things; I am sorry from the Bottom of my Heart, for having offended thee; and I do firmly purpose never to fall into Sin again, to shun all Occasions of offending thee, to Confess my Sins, and perform the Penance that shall be enjoin'd me; and to make Restitution and Satisfaction, wherever it shall

shall be due from me. For the love of thee, I forgive all my Enemies; to thee I offer up my Life, Actions, and Sufferings, in Satisfaction for my Sins; and since I humbly beg it of thee, I trust in thy Goodness and infinite Mercy, that thou wilt forgive me them, through the Merits of thy precious Blood and Passion, and wilt give me Grace to amend my Life, and to persevere in thy Service unto my Death. . *Amen.*

MOST Glorious St. *Francis Xavierius*, Apostle of the *Indies*, if it be for the Glory of God and to thy Honour, that I obtain what I desire and beg, by performing this *Novena*; do thou obtain me this Grace of our Lord; if not, do thou guide my Petition, and beg of our Lord for me, that which is most proper for his Glory, and the Benefit of my Soul.

O God and Lord of the Angels, whom thou dost intrust with the Guardianship of Men; I make thee an Offering of all the Merits of these heavenly Spirits, and of those of thy
 Servant

Servant St. *Francis Xaverius*, who was call'd an Angel for his Purity; and because he preserv'd Men from many Spiritual and Corporal Dangers. I beseech thee, grant me that Purity of Soul and Body, which thou didst confer on this thy holy Apostle, and that particular Grace, which I beg in this *Novena*, to thy greater Honour and Glory. *Amen.*

Here say thrice the Lord's Prayer and three Hail Mary's, and then the following Prayer to St. FRANCIS XAVERIUS.

MOST Holy Father *Francis Xaverius*, who received'st thy Praises from the Mouth of innocent Children; I most humbly implore thy bountiful Charity, for the Sake of the most precious Blood of *Jesus*, and of the Immaculate Conception of our Blessed Lady, Mother of God; to the end thou may'st obtain of God's infinite Goodness, that at the Approach of my last Hour, my Heart may be separated and withdrawn from all worldly Thoughts and Distractions, and be fix'd in the most ardent
Love

Love of him, and a vehement Desire of an happy Eternity ; so that laying aside the multiplicity of earthly things, which hitherto have perplex'd me, I may most diligently seek, and perfectly find that one thing which is necessary, which is to Die, and rest in Peace, under the Protection of the most Holy Virgin *Mary*, in the Wounds of *Jesus* her most Blessed Son, in the sweet Embraces of my God, and in thy Presence, Holy Saint, through whose Intercession I hope to obtain this Mercy. But yet, whilst it shall please the Divine Providence, to preserve my Life, I beseech thee my most loving Protector, and most affectionate Father, to obtain for me of his Divine Majesty, that I may Live, as one that is to Die, and as I would wish to have liv'd at the Hour of my Death ; ever imitating thy Virtues, and fulfilling the most Holy Will of God ; that so my temporal Death may be to me a Passage into Life Everlasting : I also beseech thee to obtain for me, that which I ask in this *Novena*, if it be for the Glory of God and Good of my Soul. *Amen.*

In the next Place, you are to ask of St. FRANCIS XAVERIUS the particular Favour you desire to obtain, beightning as much as in you is, your Confidence in him, with such Words as your affectionate Thoughts shall suggest, or with such Aspirations, as your Devotion shall dictate.

Then the more to please this Holy Apostle, in Imitation of him, say that Prayer, which he himself compos'd, and us'd to say every Day, for the Conversion of Infidels, which is as follows.

ETERNAL God, Creator of all things, remember that thou alone didst create the Souls of Infidels, framing them to thy own Image and Likeness: Behold O Lord, how to thy Dishonour, Hell daily is replenish'd with them: Remember, O Lord, thy only Son, *Jesus Christ* who suffer'd for them, most bountifully shedding his precious Blood: Suffer not, O Lord, thy Son and our Lord to be any longer despis'd by the Infidels; but rather, being pleas'd by the Intreaties and prayers of thy Elect, the Saints, and of the Church the most Blessed Spouse
of

of thy Son, vouchsafe to be mindful of thy Mercy, and forgetting their Idolatry and Infidelity, cause them also to know him thou didst send, *Jesus Christ* thy Son and our Lord, who is our Health, Life, and Resurrection, through whom we are made free and sav'd, to whom be all Glory for ever. *Amen.*

Then conclude with the Prayer proper to this Saint.

Antiph. Well fare thee, good and faithful Servant; because thou hast been faithful over a few things, I will place thee over many things: Enter into the Joy of thy Lord.

Vers. Our Lord hath guided the just Man by right Ways.

Resp. And hath shew'd him the Kingdom of God.

The PRAYER.

O God, who wert pleas'd to reduce to the Bosom of thy Church the Nations of the *Indies*; thro' the Preaching and Miracles of *St. Francis Xavierius*, mercifully grant us, that we may imitate his Virtues, whose glorious Merits we hold in Veneration. Through *Jesus Christ* our Lord. *Amen.*

A

*A Commemoration of St. IGNATIUS
OF LOYOLA.*

Antiph. This Man despising the World, and triumphing over earthly things, heap'd up Riches in Heaven by Word and Work.

Vers. Our Lord hath guided the just Man by right Ways.

Resp. And hath shewn him the Kingdom of God.

The PRAYER.

O God, who for the Propagation of the greater Glory of thy Name, hast by Blessed *Ignatius*, strengthen'd the Church Militant with new Auxiliaries; graciously vouchsafe, that we by his Assistance and Imitation, solicitously combating upon Earth, may obtain with him an everlasting Crown in Heaven.

*A Commemoration of St. GREGORY
the Great Apostle of ENGLAND.*

Antiph. O most excellent Doctor, Light of the Holy Church, Blessed *Gregory*, Lover of God's Law, supplicate the Son of God for us.

Vers. Our Lord hath, *as above.*

The

The PRAYER.

O God, who hast bestow'd the Rewards of Eternal Blessedness on the Soul of thy Servant *Gregory*, Grant mercifully, that we, who are deprest with the Weight of our Sins, may by his Prayers be deliver'd, Through our Lord.

The SECOND DAY.

Lord *Jesus Christ*; true God and Man, &c. *as before on the First Day.*

Most Glorious *St. Francis Xaverius*, &c. *as the First Day, and so on all the following Days.*

A PRAYER for this DAY

LORD God of the Archangels, whom thou dost intrust in the most weighty Concerns of thy Glory, and the Benefit of Men; I offer up to thee the Merits of these most diligent Spirits, and those of thy great Servant *St. Francis Xaverius*, who thou madest the Minister of thy Glory, and to whom thou recommendedst the Spiritual Welfare of innumerable Souls. I beseech thee grant,
that

that I may perform those Duties, which thy most Holy and Divine Will hath impos'd upon me, and also that I may obtain that particular Grace, which I beg of thee in this *Novena*, to thy greater Honour and Glory. *Amen.*

The THIRD DAY.

LORD God of the Principalities, who according to the Disposition of the Divine Will, by means of Angels and Archangels, takes care of the Welfare of Mankind, enlightning, instructing, and governing them; I offer up to thee the Merits of these most zealous Spirits, and those of thy Servant St. *Francis Xavierius*, who enlightn'd and converted many Kingdoms and Provinces, and in them innumerable Souls, not only by himself, but by his Disciples and Followers, *Instructing, Teaching and Commanding*. I beseech thee, grant me the zeal of this Holy Apostle, and the particular Petition I tender in this *Novena*, to thy greater Honour and Glory. *Amen.*

The

The FOURTH DAY.

LORD God of the Powers, who have a special Prerogative to curb the Infernal Spirits: I offer up to thee the Merits of these most potent Spirits, and those of thy Servant St. *Francis Xaverius*, to whom thou gavest singular Power of expelling Devils from Bodies and Souls. I beseech thee, grant me the Grace to overcome all the Temptations of the Devil, and that which I beg of thee in this *Novena*, to thy greater Honour and Glory. *Amen.*

The FIFTH DAY.

LORD God of the Virtues, by whose means thou work'st Miracles and Prodigies peculiar to thy Sovereign Power: I offer up to thee the Merits of these most *Stupendous* Spirits, and those of thy Servant St. *Francis Xaverius*, whom thou madest a new *Thaumaturgus*, or Worker of new and prodigious Miracles, renewing in him the Signs and Wonders of thy Blessed Apostles, that he might discover the Gospel to new Nations. I beseech thee, grant me
that

that profound Humility, wherewith St. *Francis Xaverius*, amidst so many Miracles sought thy Glory, and not his own Honour, as also that which I beg in this *Novena*, to thy greater Honour and Glory. *Amen.*

The SIXTH DAY.

LORD God of the Dominations, which preside over all inferior Spirits, as Ministers of thy Providence, and submit themselves to thy Will, being ever ready to fulfil it: I offer up to thee the Merits of these excellent Spirits, and those of St. *Francis Xaverius*, who tho' Superior to many, yet humbly submitted himself to all Superiors, in them acknowledging thy Majesty, and readily fulfilling their Commands. I beseech thee, grant me a ready and perfect Obedience to all my Superiors, and that special Petition which I make in this *Novena*, to thy greater Honour and Glory. *Amen.*

The SEVENTH DAY.

LORD God of the Thrones, on whom thou reposest as on the Seat of thy Glory, and Chair of thy Majesty:

jeſty: I offer up to thee the Merits of theſe ſupream Spirits, and thoſe of *St. Francis Xaverius*, that Throne of thy Glory, that Veſſel of Election to convey thy Name to new Nations, who deny'd himſelf to himſelf, and to all worldly things, caſting them out of his Heart, that thou alone mighteſt poſſeſs it. I beſeech thee, grant that I may deſpiſe all worldly things, and reſt in thee alone, grant me alſo the Petition I make in this *Novena*, to thy greater Honour and Glory. *Amen.*

The EIGHTH DAY.

L O. R D God of the Cherubins, who are adorn'd with moſt perfect Wiſdom. I offer up to thee the Merits of theſe moſt knowing Spirits, and thoſe of thy Servant *St. Francis Xaverius*, whom thou didſt grace with ſupereminent Wiſdom, and to whom thou didſt reveal moſt profound Secrets, that he might teach thy Law to many People and Nations. I beſeech thee, grant that I may learn to fear and pleaſe thee, which is true Wiſdom, and that by Word and Example I may teach others
to

to keep thy Commandments, and that thou wilt also grant me the Favour I beg in this *Novena*, to thy greater Honour and Glory. *Amen.*

The NINTH DAY.

LORD God of the Seraphins, who are inflam'd with most ardent Love of thee: I offer up to thee the Merits of these most fervent Spirits, and those of thy Servant St. *Francis Xaverius*, who like a Seraphin, was inflam'd with thy Love, conquering innumerable Hardships and Dangers of his Life, to please thee, and to make those know and love thee, who before offended thee and knew thee not. I beseech thee, grant that I may love thee my only God, and my Lord, and endeavour to bring all Men to the Knowledge and Love of thee; and also that thou wilt grant me that which I ask in this *Novena*, to thy greater Honour and Glory. *Amen.*



*The Rapture of an affectionate Soul before
a Crucifix: Compos'd in Latin by the
Holy Father St. FRANCIS XAVE-
RIUS.*

O God I love thee, not to gain,
The Bliss of thy eternal Reign ;
Nor to avoid the dismal Lot
Prepar'd for those that love thee not.
Me on the Cross, thou wouldst embrace,
Tho' sprung from *Adam's* sinful Race.
Thou wouldst endure both Nails and
Lance

Disgrace and Dolours; with a Trance
Of Bloody Sweat, and boundless Seas
Of Anguishes and bitterness;
Nay even Death's last Agony,
And this for me a foe to thee.
Most loving JESUS, shall this move
No like return of love for love ?
Above all things I love thee best
Yet not for hope of Interest ;
Nor for to gain Heaven's promis'd Land,
Nor for to stop thy threatening Hand ;
But as thou lov'dst me, so do I
Love thee, and will until I die,
Because thou art my King, my God,
Of Love the source and Period.

Amen.

*This Prayer may be said at the End of
both Devotions.*

MOST Glorious St. *Francis Xave-*
rius, Apostle of the *Indies*, and
mighty in thy Works; for the great
Compassion thou shew'st to all Men,
and for that most ardent Zeal, with
which, during the Term of ten Years,
thou didst labour in the *East*, for the
Salvation of Souls; I beseech thee, that
thou wilt efficaciously intercede with
God for the Conversion of Infidels, and
of all Sinners; that thou wilt pray for
the afflicted Souls in Purgatory, and for
the true Peace and Prosperity of Chris-
tians, especially of those that are de-
voted to thee; and that thou wilt ob-
tain for me of our Lord this Grace and
Favour, which I *N. N.* beg of thee with
the most sincere Affection I am able:
Holy Saint, as thou art favourable and
loving to all Persons, be so also to me,
tho' an unworthy Sinner: Grant me
this Request, to the Glory of God, and
and to thy own Honour. *Amen.*



AN
I N S T R U C T I O N
T O

Perform with Fruit,

The DEVOTION of Ten

F R I D A Y S,

In Honour of

St. FRANCIS XAVERIUS,

APOSTLE of the *INDIES*.

Much practis'd in *Rome* and augmented particularly of late by some Authentick Miracles wrought by the Intercession of this glorious Saint.

Upon which Score he is taken as particular Patron of almost all *Italy*.

Printed in the Year M D C C X L I.

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The TRANSLATOR to the

R E A D E R.

Courteous Reader,



THE Experience I had in Rome and other Parts of Italy, of the great Fruit reap'd by the following Devotions to the Glorious St. XAVERIUS, made me wish that our Nation, might not want the like; and therefore I thought my time well spent in translating this Treatise, in which you will find neither Quaintness or Eloquence, but such a plain and easy stile, as is most suitable to Devotion and fitted for the meanest Capacities, that all may profit by it. Let not the perfect practice of those eminent Virtues propos'd you in the Life of this great Saint,
B 2 *discourage*

discourage you from endeavouring to
Imitate them out of a pusillanimous
Despair, of ever arriving at so high a
pitch of Perfection; but endeavour to
imitate, at least, this so admirable a
Pattern, in a lower Degree; and the
more sensible you are of your own Weak-
ness, the more confide in his powerful
Intercession, who (as the writers of his
Life testify) always obtain'd what was
for the Spiritual Advantage of those who
begged his Intercession. I cannot wish a
better Success to this Translation, than
the Original had, nor better Effects of
these Devotions in my own Country than
they have had in Italy; and I hope who-
ever experiences any Advantage by them,
will be moved to pray for the Translator
who is,

Dear Reader,

Your most hearty wellwisher

and humble Servant

N. N.



A N

E P I T O M E

Of the LIFE of

St. FRANCIS XAVERIUS

Of the SOCIETY of *JESUS*,
APOSTLE of the *INDIES*.



THE same time the Divine Providence, open'd the way to the *Indies* and the new World, it dispos'd, that St. Xaverius should come into this, and be born to both, an elect Vessel, to carry his Holy Name before the *Gentiles* and Kings, and the Children of the East, and there establish the Law of Christ; for which end, it qualify'd him with all those Gifts we read were severally be-

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stow'd.

flow'd on several Persons in the primitive Church. * *He being an Apostle a Prophet, and a Doctor, having the Gift of Miracles, of Tongues, &c.*

St. *Francis* was an Apostle, as sent by Christ's Vicar with the Title of *Apostolic Nuncio*, to preach the Gospel to the *Indians*; in ten Years he ran over all the East. He revived the Faith, taught there before by St. *Thomas* the Apostle; who foretold, that when the Sea should come up to that Cross which he erected, as it did when St. *Xaverius* enter'd those Parts, then should *Europe* send one who should preach the same Doctrine he had already taught them. He converted many hundred thousands of *Infidels*; with several Kings, Queens and Princes: He threw down the Temples of *Mahomet* and of the Idols, whereof he broke forty thousand: He erected innumerable Churches, Baptized with his own Hand above a Million and two hundred thousand Persons: He was the first that ever preach'd to several Nations and Islands, and particularly *Japony*, which contains threescore and six Kingdoms: And designing to con-

vert that great Empire of *Cbina*, died in the way, in the Island of *Sanciano*. You see, how well is verifys'd that Prophecy of a Holy Nun, his Sister, who desir'd her Father to let him continue his Studies, because he would prove a great Apostle of the *Indies*. *St. Hierome* appearing to him at *Vincentia*, promis'd him the same; shewing him the *Indies*, and what Fruit he was to reap there. Our Saviour himself declar'd the same, the Saint when he was at *Rome* often hearing those Words. * *A Vessel of Election is this Man unto me: For I will shew him how great things he must suffer for my Name.* Representing to him withal an *Indian* weeping and lamenting his own and his whole Country's woful Condition, begging Help and Comfort from him; which he most graciously and plentifully did afterwards bestow upon the Whole East, for the space of ten Years.

He was also a Prophet foretelling things to come and far distant, and knowing the very secret Thoughts of Man's Heart, insomuch, that at the same time that the King in *Portugal*, and

* *Acts ix. 16.*

St. Ignatius at Rome, order'd things to be done, he in the *Indies*, publish'd and executed their Orders, and with that Certainty, that once in a publick Sermon from the Pulpit, he exactly related the Success and Circumstances of a Battle, which in that very Nick of time, was fought between the *Aceni* and the Christians, several Day's Journey distant from the place where he then preach'd, all which was afterwards found to be true. This foretelling future things grew so customary to him, that he was scarce call'd any thing but Prophet; whereupon a Learned Man said, That the Spirit of Prophecy in others was as it were by Fits, but in St. Francis it was a continual Habit.

He had not only been Master of Philosophy at *Paris*, but was also Teacher of the Divine Wisdom in the *Indies*, preaching the Gospel to all sorts of People, confuting in several publick Disputes the Brachmans of the *Indians*, the Imany of the *Turks*, the Bonzi of the *Japonians*, (all false Preachers of Idolatry) with such Fame and Renown, that a Pagan came some thousand Miles,
only

only to hear his Doctrine; the Purity of which was sufficiently made known by the Sanctity of his own Life, and of his Disciples, *Gaspar Barzeus*, *Cosmo Torres*, *Antonio Criminale* the first of the Society that was martyr'd in the *Indies*, and many others of his Order; and even by the Piety of the Children he nurs'd up in this Holy Doctrine, who became great Preachers, and wrought many Miracles, cast out Devils, cur'd Diseases, threw down Idols, and finally by the six hundred Martyrs in the Island of *Manar*, and infinite others of *Jappony* and the *Indies*, that were all his Disciples.

The Gift of Virtues, that adorn the Soul, was in him most admirable. His Love of God is sufficiently known all the World over. So far he was from being bias'd by any self Interest, that seeing in a Vision all the Labour he was to undergo, he cried out, *Amplius Domine, Amplius; More Lord, More.* And at another time having a taste of Divine Consolations to that degree, that he disown'd himself any farther capable of receiving them, he said; *Satis est Domine,*

Satis est. It is enough, Lord, it is enough. Such was his Charity, that he went to preach the Gospel to the Infidels, bare-foot, trampling upon Thorns, loaded with a little Furniture for Mass, and some few pious Books; provided only with a spare Quantity of Rice; waiting upon others, running at their Horses Heels, to hasten the sooner to the converting of Souls; always inflam'd with the Love of God; suffering so many Misfortunes at Sea by Tempests and frequent Shipwracks, thrice sinking under the Ship; always in Dangers and Troubles, Crosses and Afflictions; persecuted by Infidels, Thieves, Devils, false Brethren; had in Derision, scoffed at, and most barbarously misus'd by those he had been most charitable and beneficial unto; beaten most cruelly by the wicked Spirits, and molested with their Temptations; threatn'd to be murder'd by Cut throats; by Idolaters held for a Mad-man, even in the Court of the King of *Amangucci*, where they revil'd him with Curses, cover'd him with Dirt, overwhelm'd him with Stones, and treacherously laid Snares to take away

away his Life; often endeavouring to poison him; twice giving him into the Hands of Assassins to be dispatch'd. Being ston'd by the *Gentiles* of the Island of *Moro*, he made his escape over a broad River, by the means of a great Timber Beam, which he handled and turn'd like a little Wand. How often did he offer his Life for Christ? When he attended those who were infected with the Plague; when he upbraided with their Infidelity the very *Gentiles* ready arm'd with Stones to kill him; when in spite of Princes and Priests, he threw down their Idols; when he alone resisted a whole Army of *Badaga*, who design'd to oppress the Christians; when going into *Japony* he intrusted himself in a small Vessel to Pirates, infamous for killing Passengers; when he enter'd the Island of *Moro*, where they eat human Flesh; when he went to *China*, where it was Death for any to enter: So much did he love God and his Neighbour, whilst contemn'd and made most despicable; he exercis'd all Severity imaginable upon his own Body. A Man that was so nobly born,

born, being of the Race of the Kings of *Navarre*, and honour'd with the Title of *Apostolic Nuncio*, kneel'd to every poor and ordinary Priest, to kiss his Hand; making and deeming himself a Slave to all. In the Ships, Inns, Hospitals he serv'd the very mean'st Beggars and basest Servants; looking after their Horses, sweeping their Chambers, washing their dirty Linen and Vessels; exercising the low'st Offices, even cleansing their Sores and Wounds, with that Charity and Victory over himself, as to drink up the Water wherewith he had wash'd one that had a Leprosy, and another time to suck out the Putrefaction and Matter of a most loathsome Sore. I omit his other Virtues: He eat only once a Day, and then only a little burnt Rice, and often nothing for four, five, six and seven Days together: His Drink was Water; he was cloath'd with a Hair-shirt, wore one single Garment of black Canvas, all patch'd: His Sleep was either, at Land upon the bare Ground, or the Cables on Shipboard: His Penance so rigid and austere, that he fainted often being weaken'd by his Fastings and severe Disciplines,

Disciplines, wherewith he tore his tender and innocent Body.

If by Virtue you mean Miracles he wrought infinite. He commanded the Fire, stopping it with his bare Word, when a House was burning: He commanded the Air, driving away the Plague from *Malaca*, with the sweet Savour of his dead Corps: And the City of *Tolo*, rebelling from Christ and the *Portuguese*, he made it Rain upon them Stones and Ashes, which filling up the Ditches, and demolishing the Walls, forced them to a Surrender. At Sea, he allay'd Tempests, and sweeten'd Salt Water by the Sign of the Cross or dipping his Foot therein. On the Earth, he caus'd Earthquakes. His own Body, was often elevated in the Air. As he preserv'd it incorrupt and in the Flower of Virginitie. So he liv'd, amongst so many Snares, Diseases, Labours, Plagues and Poisons, without the least Infection or Hurt, and after Death incorrupt, and sending forth a most fragrant Flavour, tho' his Body had been laid several Months in quick Lime, and after buried in a moist and wet Ground. The very Beasts
obey'd

obey'd him: a Lobster brought to Shore his Cross, that had fallen into the Sea. The Devils fear'd him, departing immediately out of those who were brought to him. In the Island of *Moro*, at the first Sermon he preach'd there; the Earth shaking and opening, hideous Cries were heard of Devils, who fled from their so long inhabited Dominions; insomuch, that they appear'd in the Air all surrounded with Fire; crying out, You burn and torment us, *Francis*, you drive us from our Kingdom.

He was no less famous for the Gift of curing Diseases: Witness Father *Francis Perez*, Rector of the College of *Malaca*, who upon the point of Gasping, was perfectly cur'd by *St. Francis* embracing him. Witness he whom he heal'd of his Wounds, by only carrying him upon his back. Witness that Leper, whose Sores he cur'd with only washing them. Witness also the Bishop of *Malaca*, who desiring a Summary of all the Miracles the Saint had wrought, and finding after strict Examination eight hundred only in his own Diocese, ceas'd to prosecute his first thoughts, despairing

despairing ever to reckon them. Let the *Indies* confess and acknowledge his Power in this point, where, not he in his own Person only, but his Hair, Girdle, Beads, the very Pulpit he preach'd in, the Lamps that burnt before his Shrine, the Water wherein was dipp'd only a Medal of his, even his very Shadow (which is yet more wonderful) cur'd many Diseases. Let him answer for himself; he can testify, that in an instant, by Prayer, he was heal'd of those most dangerous Incisions, mortal of themselves, and beyond the Art of Man, as the Surgeons confess'd, caus'd by the little Cords, wherewith out of too much Fervour he had girded his Thighs and Arms.

This is inconsiderable, if compar'd to his Power of raising the Dead. Besides many others, it is authentically prov'd, that five and twenty have obey'd his Call; some as they were carry'd to their Graves; others have been buried several Days, refreshing hereby the Memory of Christ's own Actions. A Noble *Gentile* entreated him to come and raise his Daughter now deceas'd,
and

and receiving this Answer, that she was alive, dissatisfy'd left *St. Francis*, but was soon comforted by his Servants, who told him she liv'd. A Lady (like *Martha*) lamenting her Loss, said; if you had been here my Daughter had not died: Why, said the Saint; she is not dead: Yes, reply'd she, and three Days buried: The Saint accompanying her to the Grave, restor'd the Daughter alive to the afflicted and incredulous Mother.

His whole Life was nothing but a continu'd Exercise of helping the Needy: He was totally taken up in tending the Sick and the Poor, succouring the Oppress'd, instructing the Ignorant and Sinners, assisting all that were in Necessity and Danger, either Spiritual or Temporal, with so much Carefulness and industrious Zeal, that none is able to express it. One *St. Francis* was not sufficient to work according to the great Charity he bore to all: To the end he might help several, he was actually present to many at the same time in different Places: As when call'd upon by a Merchant, who suffer'd Shipwreck:

wrack : He obey'd and staid with him three Days upon the Plank, till all the rest of the Ship were dead, and then brought him safe to Shore : And when, with the same miraculous way of appearing he sav'd ten Men in a little Boat. Such was the Confidence Seamen had in his Presence, that the oldest and most shiver'd Ships were reckon'd the most safe, and Infidels themselves for more Security, loaded all their Goods upon them, tho' with Double Charges and Expences, when the Saint was to Sail in them. He assisted them even after his Death ; for carrying his Body in a very totter'd, unsafe and ill-rigg'd Ship, and running upon a Rock ; the Seamen betook themselves to invoke the Saint's Aid ; and presently the Rock split in two, and open'd a Passage for the Ship : Whereupon now at Sea, he is the Patron of Mariners even amongst Infidels.

He was eminent for the Gift of Government and directing Souls, with no less satisfaction of Seculars, than Religious. Belov'd always by the People, dear to Kings and Princes, winning the
Hearts.

Hearts of all. St. *Ignatius* would have made him General of his whole Order: The King of *Portugal* reverenc'd his Words as Commands, as did also the King of *Bongo* and *Amangucci*: The King of *Travancor*, call'd the great King, put out an Edict, commanding all should obey the great Father (so he call'd St. *Francis*) as the great King. He converted the King of *Tanor*, and several others. Pope *Paul* the III. admir'd his Sanctity: *Marcellus* the II. desiring to see him, would have sent for him from the *Indies* to come to *Rome*; so much did he win the Hearts of all far and near: The *Gentiles* reverenc'd him, and and even erected a Church in his Honour; where some wicked Fellows out of Contempt, having often stole the Oyl from the Lamp and put Water in its place; enrag'd to see the Wick yet burn, and themselves deluded, put it quite out, which as often lighted of it self, to their greater Confusion and Christians greater Comfort.

To conclude, his Gift of Tongues is no less wonderful than the former. They spoke in those Countries a hundred different

different Languages, which St. *Francis* spoke, not only well, but also with great Facility and Eloquence; and moreover, preaching at the same time to Men of different Nations, he was perfectly understood by every one; and often when in *Japan* with the same Answer, he satisfy'd the Doubts and Questions of many together, although concerning things, both hard and of different Matters. These and many other things we read of him in Historians, and in the Process of his Canonization. They add moreover, that by reason of his eminent Virtues and great Power with God, he was not so well known, or so much call'd by the Name of *Francis*, as sometimes of Angel or Prophet, sometimes Raiser of the Dead; now by that of Holy Father, other times of Great Father; but always and by all, with the Approbation of the Pope and Applause of the whole World, he was call'd by the Name of Apostle of the *Indies*.

By the Assistance of your Prayers, I commend my self, to his Holy Intercession and Patronage, hoping you'll find

find his Holy Aid and Assistance in all your Necessities. Observe moreover (as it has been more exactly noted in these our latter Days) that none with Faith and Devotion, ever recommended themselves unto him, that miss'd of their Aim, or at least, did not receive something more beneficial to themselves and their Soul's Good, which was and is his only Scope in conferring Benefits. Let us comfort ourselves with what he told Father *Marcellus Mastrilli* at *Naples*, when appearing to him, he miraculously cur'd him: *Non parum se posse in Paradiso: That his Power was great in the Court of Heaven.*



*An ADVERTISEMENT of the
Author to the Devout Reader.*

ST. *Francis Xavierius* is always ready to help those that devoutly implore his Aid in any of their Necessities of what kind soever, and even to obtain of God most miraculous Favours for them, as all Christendom can testify. And for this reason, he is call'd the new *Thaumaturgus*, that is, Worker of Miracles; which are sufficient to fill whole Volumes, and we will relate some few in short to animate the Reader to have recourse to this great Saint.

Peter Veglio a Portuguese Merchant, of a very loose Life, by means of an Alms he had once given in Necessity, deserv'd God's Mercy through the Saint's Intercession, and was brought to Repentance, and reliev'd in all other Corporal Necessities by the same St. *Francis*, who likewise foretold him the Hour of his Death, which accordingly happen'd.

He appear'd to a Woman, that had been a long time sick in *Malavar*, and
promising

promising to send her one that should hear her Confession, gave her notice of her approaching Death.

A Youth in the Hospital of *Mozambichi* raving, through the Sharpness of his Distemper, by the Touch of the Saint, was cur'd both in Body and Soul.

An *Indian*, by Profession a School-master, by Life a most lewd debauch'd Wretch, was converted by the Saint's appearing to him, and obey'd that gracious Call of God to a better Life.

Being desir'd by a Christian Lady to dispossess a Youth that was tormented by the Devil; as soon as he enter'd the House the wicked Spirit quitted his Habitation; and the Youth, who before was ready to die, was thereupon restor'd to perfect Health of Body. An *Indian* Poet, that had accidentally lost his Eyes by Gun powder, after many Years, applying himself to the Saint, recover'd his Sight better than before; which Miracle he publish'd in Verse over all *India*.

He heal'd a Leper with washing his Sores, and drinking that filthy Mixture of Matter and Water.

An

An Idolatrous Woman that was barren, at the Intercession of St. *Francis* was bless'd by God with a Son, who soon after dying, was restor'd to Life again by the Saint.

He rais'd to Life another that was drown'd in a Well; and a third that died of the Plague.

In the Kingdom of *Travancor* he rais'd one that had been buried; and another in *Murar*, as he was carry'd to his Grave.

In *Malaca*, he brought to Life a Child that had been dead three Days; and in the same Place the Son of one that was devoted to him.

In *Japony* he gave Life to a Daughter of an Idolater. To two others in *Manapar*, and to several elsewhere, as is well known and the Transactions of his Canonization do authentically evidence.

He restor'd to a Seaman his Son, that had been lost six Days at Sea.

He fill'd a whole Sea with Fish, where none scarce could be found before; and with his Blessing, turn'd the Salt Water of the Sea into Fresh.

He

He obtain'd Rain to free a King
from his Enemies that surounded him.

He sav'd several Ships from perishing
in Tempests and Storms.

He was in several Places at once.

The very Children whom he taught
the Christian Doctrine, with the Beads
and Medals of St. *Francis*, cast out
Devils, and wrought many Miracles.

His very Hand-writing cur'd the sick,
and his Picture stopp'd and quench'd
a great Fire.

The Oyl that burns in the Lamps
before the Saint's Body at *Goa*, has cur'd
many infirm and sick of all Diseases.

A Christian Lady by means of a
Cross, that the Saint had erected in *Am-
boino* to be honour'd, obtain'd in time
of a great Drought plentiful Rain,
which the heathenish Woman were not
able to obtain from their Idols with
their enchanted Witchcraft.

The Saint appear'd to a Merchant
that had recommended himself to him,
and had a pair of Beads of the Saints
with him, five Days after he had suffer'd
Shipwrack, and brought him safe to
Shore; and stay'd with another three
Days

Days upon the same Plank, and at last landed him safe.

God bless'd several barren Women with Issue at this Saint's Intercession.

An *Indian* in *Punicale*, that had three Daughters, pray'd to the Saint to beg of God the Blessing of three Sons, which he obtain'd. We shall weary ourselves in rehearsing all the Wonders wrought by this great Saint; as the Vicar General of *Goa* own'd of himself, after he had reckon'd up eight hundred.

We read of an hundred authentically approv'd of in the Process of his Canonization. The Miracles that have been wrought at *Potami*, in the Kingdom of *Naples* by a Picture of his, are sufficient to fill a whole Volume.

The Church therefore, with good Reason, says of him on his Feast: *This Saint, so bountiful, so gracious, and so loving, shines over all the World by his most resplendent Miracles.* He will be no less ready and willing to assist you in all your Necessities, if you amend your Life, and reform your Manners; the Saint, aiming by these temporal Favours he bestows, at nothing else,

C

than

than the Salvation of every one's Soul, which God of his infinite Mercy grant to all, by the Intercession of St. *Francis Xaverius*.

*To the Devout Clients of the Glorious
Apostle of the Indies, St. FRANCIS
XAVERIUS.*

HERE is laid before you (Clients of the Great *Xaverius*) a little Parcel of the innumerable Actions and most heroick Enterprizes of St. *Francis*, which he took in hand, only to the greater Honour of God, and for the Good of his Neighbour.

If you like this small Compendium, and find your Heart inflam'd with a Desire of more, betake your self to the History of his Life copiously written by many; but yet far short of what he did.

Those that desire to honour this Saint, and profit themselves thereby, must reflect upon that Saying of St. *Augustin*: *They must not be slothful in imitating what they delight to honour.*

The

The Saints are willing to find in us some Similitude of the Virtues, which they have practis'd before us in this World, and thereby are the easier stirr'd up to obtain our Petitions. For which Reason, here are Ten Virtues of this Saint allotted for Ten *Fridays*: And although this glorious Saint was admirable in all the Virtues of a most sublime Christian Life, yet these which we shall here set down, seem more particularly necessary, and also in some sort fitter to be imitated.

You must every *Friday* read one with Reflection, and purpose to imitate him therein, and beg it of God, by the Merits of this Saint. Whereunto it will help very much, to resolve from one *Friday* to another to practice the Virtue propos'd in the former Consideration, according to the Necessity you find thereof in your Soul: By which frequent Acts you will greatly facilitate and advance your spiritual Profit.



General A D V E R T I S E M E N T S
for those that desire to honour
St. X A V E R I U S, by imitating
these his Virtues

I. **B**E Devout to the holy Crucifix.
II. Pray for the Conversion of
Infidels.

III. Pray for the Souls in Purgatory.

IV. Be a Lover of Chastity.

V. According to your Condition
endeavour to help your Neighbour, as
well in Spirituals, by teaching the Chri-
stian Doctrine to Children and ignorant
People, hindering their Sins, exhort-
ing them to do good, and giving good
Example; as in Temporals, by giving
Alms, visiting the Sick and Hospitals,
defending the Poor, and helping them
in Necessity.

VI. Confess often.

VII. Examine your Conscience daily.

VIII. Reflect often upon those Words:

*Quid prodest Homini, si universum Mun-
dum lucretur, Animæ vero suæ Detri-
mentum patiatur?* That is, What doth
it

it avail a Man to gain the whole World with the loss of his own Soul?

IX. Return Good to him that has displeas'd or injur'd you.

X. Promote the Devotion to the Saint.

Antiph. Well fare thee, good and faithful Servant; because thou hast been faithful over a few things, I will place thee over many things: Enter into the Joy of thy Lord.

Vers. Our Lord has guided the just by right Ways.

Resp. And shew'd him the Kingdom of Heaven.

The P R A Y E R.

LORD God who hast vouchsafed by the preaching and Miracles of St. *Francis Xaverius*, to join unto thy Church the Countries of the *Indies*: Grant propitiously, we beseech thee, that reverencing his glorious Merits, we may also imitate his virtuous Example. Through Christ our Lord. *Amen.*

*A Prayer to the five Wounds of our
Saviour, much us'd by St. FRANCIS.*

O Lord *Jesus Christ*, by the five
Wounds thou wast pleas'd to receive
upon the Cross for Love of us : Help
thy Servants, *N. N.* whom thou hast
redeem'd with thy precious Blood.

To the greater Glory of God, and
Salvation of Souls. *Amen.*

*The Rapture of an affectionate Soul before
a Crucifix : Compos'd in Latin by the
Holy Father St. FRANCIS XAVERIUS.*

O Deus! ego amo te,
Nec amo Te, ut salves me :
Aut quia non amantes Te
Æterno punis igne.

Tu, Tu mi *JESU*, totum me
Amplexus es in Cruce.
Tulisti Clavos, Lanceam,
Multamque ignominiam.
Innumeros Dolores,
Sudores & Angores :
Ac mortem ; & hæc propter me
Ac pro me peccatore.

Cur

Cur igitur non amem Te

O J E S U amantissime?

Non ut in cœlo salves me,

Aut ne æternum damnes me,

Nec præmij ullius spe;

Sed sicut Tu amasti me,

Sic amo, & amabo Te.

Solum quia Rex meus es,

Et solùm, quia Deus es.

Amen.

*The Reader is desired to refer to the
English Translation.*

O God I love thee, &c. p. 23.

*Ten MOTIVES to excite all to a
Devotion to St. FRANCIS
X A V E R I U S.*

I. **H**IS indefatigable Zeal, accom-
pany'd with an undaunted Cou-
rage in undertaking, suffering, and
overcoming all Difficulties for the Good
of Souls.

II. His singular Affability, where-
with he accomodated himself to all
sorts of Persons, to gain them to God.

III. His total Contempt and Abstraction from all things of this World.

IV. That great Fire of Divine Love, which betraying itself so often, even in his very Countenance, shew'd how full his Soul was of God.

V. His living and dying a pure Virgin.

VI. His extraordinary excelling in all kind of Virtues and Gifts of God.

VII. The great Number of Souls he converted, which were above several hundred thousand.

VIII. His Facility in working Miracles alive and dead.

IX. The extraordinary Favours he shows to those that are devoted to him.

X. The common Experience, whereby we see that whosoever seriously recommends himself to St. *Francis*, either obtains his Request, or Comfort and Strength to conform to God's Will, if (because not expedient for the Good of his Soul) he has not his Petition granted.

*An Explication of the Devotion of
Ten Fridays, in Honour of
St. FRANCIS XAVERIUS,
and what is to be done therein.*

THIS Devotion is instituted to obtain some singular Favour of this Saint; who as heretofore on Earth, so now in Heaven, is all Bowels of Mercy towards those that invoke him, and does most graciously and abundantly favour his devout Clients.

Ten *Fridays* are ordain'd, and, if conveniently, without Intermission; in each of which, he that will perform this Devotion, must Confess and Communicate; and before some Altar, or Picture of the Saint, or where-else most convenient, must also say Ten times the *Lord's Prayer*, Ten times the *Hail Mary*, and Ten times *Glory be to the Father*, &c. offering to God the Merits of this Saint, to obtain the Favour he desires.

In this, two things are to be observ'd: The *First* is, That before one applies himself to this Devotion, he

must purify his Intention concerning the Favour he petitions, be it Temporal, or Spiritual; pretending nothing else but the Glory of God and the Salvation of his own Soul; for seeing this was the only Aim of this Saint, whilst he liv'd in this World, so it will be a more efficacious Means now he is in Heaven, to move him to favour us with his Intercession to his Divine Majesty, to obtain us our Request.

The *Second* is, that none of these Devotions, omitted either in Part or Whole, have any Obligation even of a venial Sin; so that you may continue them or not; when begun, without any Scruple; and if Business permits you not to perform Ten *Fridays* in Order, go on with them at your Leisure.

Friday is assign'd in Memory of the Saint's dying on that Day in the Island of *Sanciano*: The Number is in Memory of the Ten Years he labour'd in the *Indies* for God's greater Honour, and the Good of Souls; and the same is to be understood of the Ten times saying the *Lord's Prayer*, Ten *Hail Mary's*, and Ten times *Glory be to the Father*, &c.

To

To the end this Devotion may have more Fruit, and promote the Exercise of some Virtue, some Considerations are here set down taken out of the Life of the Saint; one for every *Friday*, which is to be read on that Day, by those that practise this Devotion, stirring themselves up to a lively Imitation of the Saint. To every Consideration there is annex'd a Colloquy, in form of a Prayer, begging of the Saint some Spiritual Grace suitable to the foregoing Consideration, and profitable for the Good of their Souls; wherein, with a little Labour, they may spend their time with much Profit.

The CONSIDERATION *for the*
First FRIDAY.

Upon the singular Purity of Mind and
Body of St. FRANCIS XAVERIUS.

BY Purity of Mind is not only understood Innocency of Life, but also, a right Intention of doing all our
Actions

Actions purely for the Glory of God, and for no other end.

How great was this Purity in St. *Francis*! The sole Aim of his immense Labours was the Glory of God; not seeking any thing else, either in his Voyages by the most dangerous Seas of *Europe*, *Asia*, and *Africa*, or Journies by Land; I may say through both Worlds, or in his most troublesome Preaching, but that God should be known, prais'd and glorify'd. In a word, all he suffer'd (which as *Francis Mansilla*, a great while Companion to the Saint said, is not to be conceiv'd how much it was) was only for the Glory of God, never regarding any the least private Interest.

The Reward of his Labours was a most sublime degree of Sanctity, which he arriv'd unto, whereby afterwards he deserv'd such a Glory in Heaven, and receiv'd so many Favours here on Earth.

And our Saviour, to shew how pleasing his Labours were to him, wrought that continual Miracle, that in his Father's House a Crucifix sweat Blood, every time the Saint was in any difficult Enterprize, or Suffering.

Examine

Examine your self, Devout Soul, and see what Intention you have in all your Actions; if to please God only, or else for some other private Interest: If the first, give God thanks, and stir your self up to Perseverance: If the second, be sorry and purpose an Amendment.

But by Purity of Body, is chiefly understood the Virtue of Chastity, which retrenches all sensual unlawful Pleasures.

He excell'd so much in this Virtue, that as long as he liv'd he preserv'd his Virginitie unstain'd, and therefore is generally painted with a Lilly. And which is yet more to be admir'd, he preserv'd it most pure, even living in the World, amongst the Delights and Enticements of his own House, in the Heat of his young Blood, and Liberty of the Students of the University of *Paris*, where he liv'd, and even in the most licentious and loose Manners of the *Mahometans* and *Gentiles*, with whom he convers'd so many Years.

God rewarded this his Angelical Purity with the Incorruption of his Body
after

after his Death, and with infinite other Miracles. For *George Alvarez* having bury'd it in quick Lime, that he might the easier carry his Bones from *Sanciano* (the Island where he died) to *Goa*, after three Months, found it as entire as if newly bury'd; and which is more, the Body being cut, bled as fresh as if alive.

This Miracle extended it self also to his Cloaths which were preserv'd from receiving any Harm from the Lime, which naturally would have consum'd both.

The Body also sent out a most fragrant Odour, far surpassing any in this World. The carrying the Body through *Malaca*, freed it from a most desperate and infectious Plague: And when it was brought to *Goa*, the Miracle of its Incorruption did no less continue; for several times it bled a-fresh, and even to this day (being now above a hundred Years) ceases not, the Body being as incorrupt as ever. Every one may easily see how he behaves himself in this Virtue, according to his State and Condition.

The

The COLLOQUY

*To St. FRANCIS XAVERIUS, to
obtain Purity of Body and Soul.*

MOST Glorious Apostle of the East, most pure in Body and Soul; I, a most miserable Creature, with all Humility have recourse to you; begging you would by your Intercession obtain for me such a pure Intention in all my Actions, that I may never aim therein at any thing else but the greater Glory of God, and such a pure Chastity, that neither in Thought, much less in Word, or Deed, I may ever displease the most pure Eyes of our good God. *Amen.*
Through the Intercession of St. Francis Xaverius, God grant me Purity of Mind and Body.



*The CONSIDERATION for the
Second FRIDAY.*

*Upon the most profound Humility of
St. FRANCIS XAVERIUS.*

ACCORDING to St. Bernard, Humility is a Contempt of one's own Worth ; according to St. Thomas, it is a Virtue whereby a Man knowing his own Defects and Imperfections, keeps himself within his own Bounds, in a low Degree.

St. Francis practis'd this Virtue in a most perfect manner towards all sorts of Persons: For tho' he was born of the Race of the Kings of *Navarre*, by Office *Apostolic Nuncio*, and besides, endow'd with most rare Talents of Nature and Learning, yet he humbled himself below all, whenever it was for the greater Glory of God. He writ to St. Ignatius his Superior always upon his Knees.

He answer'd a Friend of his, who examin'd him concerning a dead Child he had rais'd in the Coast of *Comorino*,
with

with all Humility, as it were confounded: I raise the Dead to Life? And can you believe such a thing of me, such a great Sinner as I am?

In a word, all his Life is full of Examples of his most profound Humility; and was held for such over all *Spain, Italy, France, Portugal, India, Japan*, and innumerable other Countries, wherein he exercis'd this Virtue in diverse Ways, and in a most perfect Degree with the poor Prisoners, Children, Slaves, Soldiers, Seamen and what not? And this in a most abject and contemptible manner; choosing for his Lodging the Hospitals, for his Cloaths coarse Canvass, and for his Meat dry Bread, burnt Rice, and the like.

But God order'd it so, that the more he humbl'd and debas'd himself, the more he should be esteem'd by others.

Hence it was Pope *Paul* the III admir'd him; and that he was honour'd and respected by the King of *Portugal* in an extraordinary manner, and no less by the Vice-Roys of *India*, by Governors of Towns and Countries, and by all Persons of Note. The *Portuguese*,

guese, even in *Portugal*, gave him the Name of Apostle; the *Gentiles* stuck not to give him Divine Titles; the *Mahometans* held him for a great Prophet; many Idolatrous Kings call'd him Great Father; whole Towns and Countries came to meet him: The Missioners of the Society, that were design'd for the *Indies*, thought it a Paradise to be sent to never so hard Enterprizes, if *St. Francis* were but there; so little did they think of themselves to enjoy him. *Gonzalo Fernandez* crept upon his Knees to *St. Francis*, who knock'd at the Door to speak with him: *Angero*, a *Japonian*, came from the farthest parts of the East to the Island of *Moluccha*, above two thousand Miles, only to treat with the Saint about the Affairs of his Soul: After the Saint's Death a new Convert sail'd from *Goa* to the Castle of *Xavier* in *Spain*, above fifteen thousand Miles only to see and reverence the Chamber *St. Francis* was born in. You see how true God's Promise is, and how much it is verif'd in this great Saint. * *He that humbleth himself shall be exalted.*

* *Luke xviii. 14.*

Let

Let every one reflect upon this, and see how he behaves himself according to his State, with his Superiors, with his Equals, and with his Inferiors: Let him see if he carries himself as a good Christian ought, with Charity and Submission, or rather, with Pride and Haughtiness; and accordingly let him purpose to persevere in the good, or mend what is amiss.

The COLLOQUY

To St. FRANCIS XAVERIUS,
to obtain Christian Humility.

MOST humble St. *Francis*! I most earnestly desire, you would beg of Almighty God for me Strength and Courage to overcome my Pride, and imitate your Humility; whereby I may offend no Body, either in Thought, Word or Deed, out of Pride or Contempt: I propose on my part, to use all possible Diligence thereunto, that I may glorify God, and edify my Neighbour. *Amen.*

The .

*The CONSIDERATION for the
Third FRIDAY.*

*Upon the Penance and Mortification of
St. FRANCIS XAVERIUS.*

PENANCE here is not taken for a Part of the Sacrament, but is a Virtue that embraces hard Difficulties and painful Afflictions, for Satisfaction for Sins committed against God.

Most sharp were the Mortifications this holy Apostle us'd and inflicted upon himself; besides the insupportable Sufferings annex'd to his Apostolical Charge and Office; His Fasts were very frequent; and, had not God particularly inspir'd him to undertake them, might be call'd most indiscreet; for he pass'd three, four, and sometimes seven Days without the least Sustenance; tho' his ordinary Diet might be justly call'd a perpetual Fast; as has been gather'd out of one of his Letters to a Friend of his, wherein he confesses that he liv'd more like a Bird than a Man, with nothing but Water and Rice. His Watchings were continual;

tinual; spending the best part of the Night in Prayer: His Sleep and Rest (which he even unwillingly allow'd to Nature) were rather to torment, than ease him; for at Sea he lay upon the Cables, and at Land upon the hard Ground, or a Bed of Cords. He wore Day and Night a continual Hair-Shirt. He girded himself with Chains, riveted with Points of Iron: He disciplin'd himself to Blood with Whips arm'd with Rowels of Steel. His Eyes were in a perpetual Bath of Tears for the Offences he knew were committed by others against God. Confessing himself always a Sinner, and being both Confessor and Penitent, he shar'd with others in their Penances, and undertook to satisfy for them upon himself; witness that Heroick Act upon the Coast of *Cananor*, where to move a Sinner to Sorrow for his inveterate Sins, he retir'd himself into a Grove hard by, and there cruelly tore his Body with Whips, till such Quantity of Blood trickl'd down his Back, as provok'd the Sinner to abundant Tears, and a true Compunction; and so he reconcil'd him to God.

But

But what Wonder he should practise these most cruel Mortifications in this his Office of Apostle ; seeing, from the first Moment he begun a perfect Life he accustom'd himself to most rigid Austerities ? Who is ignorant, that to satisfy God for his too great Niceness and Spruceness in his Cloaths, and Nimbleness in Dancing, he ty'd his Thighs so strait with little Cords, that he was not able to breathe ; and he had let them eat so far into his Flesh that they could not be seen ; which must necessarily have occasion'd his Death, had not God most miraculously cur'd him, whom he had design'd for the Apostle of the new World. Every one knows that in the Hospital of *Vicenza*, to get a total Victory over himself, he suck'd the Corruption and Matter of a most pestiferous and loathsome Impostume : And before he said his first Mass he spent forty Days in most rigid Penance, shut up in a little Grot of Mount *Celfo*, within the Confines of *Padoua*. Infine, these Austerities were so dear to him, that he never left them off till his dying Day ;

so

so that with good Reason, he might say with *St. Paul*: * *I die daily*: And † *for thy sake we are mortify'd all the Day*.

As God is a most bountiful Rewarder of the least thing done for his sake, so he did abundantly recompence and sweeten these Pains of *St. Francis* with infinite and divine Consolations; which his Heart not being able to bear, they appear'd even in his very Countenance; which seem'd to be always inflam'd, yet always chearful and pleasant, even in the most difficult Enterprizes; shewing to the World, that he was really in his Heart a Citizen of Heaven. This Abundance of Heavenly Comfort, forc'd him to cry out; *Satis est Domine, Satis est: It is enough, Lord, it is enough*. Begging that an End might be put to those Delights, his Heart of Flesh was incapable to endure. That Posture of opening his Breast, which he was often seen in, was only to mitigate a little that Divine Heat of the Love of God, that without Intermission, burnt and consum'd his Heart. I'll omit those Extasies or Raptures wherein his Body was often
seen

* 1 Cor. xv. 31.

† *Psalm*. xliii. 23.

seen lifted from the Ground ; and those frequent Rays of Light, that so environ'd him, that he seem'd rather a Seraphin of Divine Love than a Man of Earth. *Thomas Fernandez* found him often in *Manapar* of *Piscaria* elevated a Cubit from the Ground, with his Face surrounded with Rays, and his Eyes sparkling like Stars. Many Eye-witnesses attested, that at Mass and Communion in *Malaca* and *Meliapor*, he was several times seen quite alienated from his Senses, and elevated in the Air. These are some Tokens of those Divine Consolations this Angel of Heaven enjoy'd here upon Earth in Reward of the Sufferings he undertook for the Love of God.

What have we now to say for ourselves miserable and tender Creatures that so much shun all Occasions of suffering, even when our State of Life and Condition require it? How Ignorant are we of the true Good ! It is no wonder divine Consolations are so scarce with us, since we fly all Trouble and Difficulties, that might else in some manner deserve, and draw down those Favours upon us.

The COLLOQUY

To St. FRANCIS XAVERIUS,
to obtain a Desire of Penance
and Mortification.

O Most mortify'd Apostle ! Behold
at your Feet the greatest Sinner of
the World, and yet the most delicate ;
the most deserving of Penance, and
yet the greatest Shunner of it, who im-
plores your Help that he may begin to
love that once, which he ought always
to perform, and thereby satisfy God
for his Sins. You, O Dear Saint ! Most
innocent, and yet so generous an Em-
bracer of Austerity, obtain for me of
my suffering Saviour your Spirit, that
I may set my Affection more thereon,
and thereby diminishing the Pains of
Purgatory due to my Sins, I may the
sooner come to enjoy with you the
beatifical Vision. *Amen.*



*The CONSIDERATION for the
Fourth FRIDAY.*

*Upon the Patience of St. FRANCIS
X AVERIUS.*

PATIENCE is a Virtue that makes us undergo with a Mind undisturb'd, whatsoever Hardships occur in the whole Series of our Conduct.

This Holy Apostle was so abundantly endow'd with this Virtue, that he might justly say with *St. Paul*, * *Let us exhibit ourselves as the Ministers of God in much Patience.* Truly it was very necessary in those his long and troublesome Sicknesses; as when destitute of all human Comfort, he was oblig'd in *Vicenza* to lie in the same Bed with a most filthy and loathsome sick Man; and in his Journey from *Amangucchi* to *Meaco*, to live only upon Water and burnt Rice; and and in the Island of *Sanciano*, to die totally abandon'd by all. Yet these Inconveniencies were nothing to those he suffer'd in changing so often contrary Climates, from one Excess to another,

* 2 Cor. yi. 4.

accom-

accommodating himself to the barbarous Incivilities of People so different from the *Europeans* in Life and Manners: In the Excessive Heats of the Torrid Zone, in the Incommodities of Sea Voyages, in Tempests and Dangers of Shipwrack. What shall I say of Persecutions from Men and Devils? He was often in the publick Market-places laught at by the People, sought for to Death by the *Gentiles* and *Bonzi* their Priests, as a Destroyer of their Idols and Gods: Most shamefully and unhumanly revil'd by Governors of Towns and Countries, Captains of Ships, Soldiers and Seamen; and even by Christians (amongst whom some bad are always to be found) utterly hated, as a Reformer of their Manners and wicked Lives: finally, left and betray'd most ungratefully by those he had been most beneficial unto. The Devils also set upon him several times, and once beat him most unmercifully in *Meliapor*, as he pray'd all Night at the Tomb of *St. Thomas* the Apostle; and they always persecuted him, as their sworn and most bitter Enemy.

Yet what did St. *Francis* do? What would you a most delicate, nice, and cowardly Creature have done? Quitted what you had undertaken, fainted and yeilded at the first seeming Difficulty, and fled back? No, no, quite contrary; he like an undaunted Soldier, not the least struck with these Oppositions stood his Ground, and faithfully discharg'd himself of his Apostolical Duty and Commission. Witness his Journies in Ten Years, amounting to above an hundred thousand Miles, equivalent to almost five times the whole Circumference of the Earth; wherein he abolish'd innumerable Superstitions, rooted out many Abuses, corrected many wicked and inveterate Manners, threw down Idols, converted innumerable Souls, and Baptiz'd with his own Hand above a Million and two hundred thousand Persons. Worthy Fruits indeed of the invincible Patience of St. *Xaverius*. But what do I, miserable Creature? How do I bear even the least things that happen daily? How ought I to be asham'd, that have not the Heart to suffer the least Word, Check or cross

Answer

Answer from another, which makes me so often neglect my Duty to God, and fail so frequently in the Employment I am in? I am truly confounded seeing with how little Patience I might so much promote God's Glory, and that failing in the first, I am so notoriously deficient in the latter.

The COLLOQUY

*To St. FRANCIS XAVERIUS,
to obtain the Virtue of Patience.*

YOU see, most patient Apostle, the Baseness of my Heart, so freight and narrow, as not to dare to open itself to receive the least Cross, or Adversity, but presently it yields and faints. Yet my Crosses are not like yours, which were so hard and painful, but slight Troubles, and small Difficulties, and yet I am most impatient in all Occurrences. O most patient *Xaverius*! Obtain of the Divine Goodness for me your Spirit of Patience, that manfully resisting all Difficulties annex'd to my State and Con-

dition, I may faithfully comply with God's holy Will. *Amen.*

The CONSIDERATION *for the*
Fifth FRIDAY.

Upon the continual Prayer of St. FRANCIS XAVERIUS.

PRAYER is an Act of Religion whereby we have recourse to God, begging what is fit we should ask of him. *St. John Damascen* calls it an Ascent of our Minds to God, whereby we treat and converse with him.

St. Francis Prayer was continual, fulfilling that, * *It becometh always to Pray, and never to cease*: And that of the Apostle † *Our Conversation is in Heaven*. Altho' he was always united to God, yet he had some particular times allotted for it; spending the Night chiefly in continual Prayer and Contemplation; never allowing himself above two or three Hours for natural Rest. On Ship-board, for Prayer

he

* *St. Luke* xviii. 1.

† *Phil.* iii. 20.

he prefix'd from Midnight till Morning, whereupon the Seamen us'd to say, the Ship sails securely, seeing Father *Francis* stands Sentinel. In *Manapar* he was at several Hours in the Night observ'd by his Host, and found always upon his Knees at the Foot of a Crucifix. But what sort of Prayer was it? Worthy indeed of that Seraphical Heart all burning and set on Fire, and carrying him to his only Center God, insomuch that many confess'd they could not look him in the Face, even in familiar Conversation amongst them, his Countenance so dazl'd their Eyes. His short, tho' most inflam'd jaculatory Aspirations give us sufficiently to understand, what Fire consum'd his most ardent and loving Soul; having been often heard to say even in his Sleep and raging Sicknes, and commonly in Latin, *O sanctissima Trinitas! O mi Jesu! O dulcis Jesu! O Jesu cordis mei! O most holy Trinity! O my Jesus! O sweet Jesus! O Jesus of my Heart!* These shew us that altho' he was in Body on Earth, yet his Mind was in Heaven. A

second *Daniel*, who in *Babylon*, that is, amongst Idolatrous, Barbarians, and a thousand Hindrances and Distractions, was in a continual and most perfect Prayer. Our Saviour enrich'd this Prayer of his Servant with many Favours. First, of most high Contemplation, which seem'd so natural unto him, that he us'd it at his Pleasure in uniting himself with God. Then of most Divine Wisdom and Prudence in knowing the Will of God, and executing it to his greater Glory. The Third was a most admirable Gift of Prophecy not only in seeing things afar off, and foretelling things to come, but even penetrating into the Secrets of Man's Heart. Several of these Prophecies are famous, as that of the Death of *John Arausio* at *Amboinum*, two hundred and seventy Miles distant from the Place where *St. Francis* was: That at *Malaca*, of the Victory of the *Portuguese* against the *Acenians*. When he promis'd to *James Pereira* continual Prosperity, which he ever after enjoy'd. When he acquainted *Peter Veglio* of his Death after a most peaceable and happy

happy Life, which accordingly hap-
pen'd: of the Destruction of the City of
Tolo: of the Misery of *Alvarez Ataide*,
who endeavour'd to stop his Journey
to *China*, and innumerable others; in-
somuch, that in the Process of his Ca-
nonization, the Holy Inquisition of
Rome approv'd and allow'd of a Hun-
dred and Fifty most evident and mani-
fest Prophecies.

I perceive, Devout Soul! you are desirous of these Favours, and would willingly betake yourself to such Prayer, were you to reap such Fruit: But consider a little with yourself, and see what time you allow for Prayer? Ah! I am ashamed to tell, what is too true, it is but little or none, and that the worst part of the Day: If you have any time to spare, and know not what to do with it, that you give to God: And yet how is that spent too. As for your exterior Carriage and Comportment, is it fit to appear before that God with whom you treat? For your inward Attention and Affection I fear it is so poor and weak, that you easily admit Distractions, or at least are very negligent in putting

putting them away. And do you think God will bestow his Favours on a Soul so ill prepar'd to receive them? You are deciev'd. Do then what is requisite on your Part, and correct your Defects, and then God will not be wanting to your Endeavours.

The COLLOQUY

*To St. FRANCIS XAVERIUS, to
obtain the Grace of Prayer.*

I Aspire not, O Holy Apostle, to those admirable Favours God enrich'd your Prayer with; No! those were properly yours and peculiar to that great Soul, to which God did in so singular a manner communicate himself. I am contented with the more solid part of Prayer, and do humbly beg you to obtain of God for me a true Love and Affection to it, Attention in it, and Fruit out of it. Such a Love of it, as never to omit it, or assign the worst part of the Day for it. Such an Attention to it, that I may never be voluntarily distracted in it. Such Fruit from it, as may correct my Defects
and

and Manners, and encrease the Virtues most requisite for my State and Calling. This is what I beg of you, O most glorious Apostle! And for this end I make a purpose to use such Means as are requisite.

*The CONSIDERATION for the
Sixth FRIDAY.*

*Upon the Magnanimity and Generosity of
St. FRANCIS XAVERIUS.*

MAGNANIMITY is a Virtue that emboldens the Mind, not to be daunted at hard Enterprises, which usually deter it from great and virtuous Actions. This Virtue and Disposition of Mind, was but necessary to the holy Apostle to strengthen him against so many Difficulties, Oppositions, and Dangers, which were not the easier, or less to be fear'd, because necessarily annex'd to his Office of Apostle. Dangers at Sea and Land, from treacherous Companions, Strangers, Thieves, and Cut-throats, both in publick and
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in private, were no less inseparable Companions of *St. Francis*, than of *St. Paul*. The Difficulties he encountered (as we read in his Life) were such, that nothing but a most Heroick Courage could overcome them. He cross'd from the *Indies* to *Japony* the most dangerous Tract of all the Seas, by reason of the raging South Winds; and that in a small Vessel (the Seamen being all Pirates and the Master both Idolater and Pirate) running continual risque of either being drown'd at Sea, or cast upon some desert Island, there necessarily to have starv'd. In his Journey from *Meliapor* to the *Moluccha's*, crossing from one Island to another, he suffer'd thrice Shipwrack, and once lighting upon a Plank of a Ship, toss'd three Days and three Nights by the tempestuous Waves, was at last rather dead than alive cast ashore. His Dangers at Land were no less than at Sea. For tho' he was generally esteem'd by Vice-Roys, Governors, and other Officers, yet he wanted not most strong Oppositions, as at the Shore of *Piscaria*, in *Travancor*, and in *Goa*. Most obsti-

nate

nate was that of *Alvarez Ataide* then Governor of *Malaca*, who neither by Entreaties nor Threats could be brought to allow of *James Periera's* sailing to *China*, with whom *St. Francis* intended to go and convert that great Empire. He went to the Islands of *Moluccha* and *Moro* (famous for its barbarous Cruelty) against the Consent of all his Friends, and in spite of all the Threats of the Devils. In *Amangucchi* the *Bonzi* with arm'd Men continually sought to kill him. In the most Heroick Enterprize he fram'd in his Soul of the Conversion of *China*, Death was the least Danger he apprehended: Fearing not a world of Dangers to free another from the Tyranny of the Devil.

Whoever you are, Dear Soul, that reads these generous Acts of *St. Francis Xaverius*, reflect with yourself and see, how you carry yourself in the Service of God. I am afraid the very Shadow of Difficulties quite disheartens and deters you from all good Works. If it be so, be confounded at your Weakness, and beg of the Saint a noble Heart, that may not only not yield
but

but even surpass, at least ordinary and small Hindrances in the Service of God.

The COLLOQUY.

To St. FRANCIS XAVERIUS,
to obtain a Generous Heart.

BEHOLD at your Feet, O most gracious Apostle! a Soul that most shamefully neglects all things belonging to the Service of God. I fear, I confess, the least thing that either seems difficult or any ways terrible; and by this my inordinate Pusillanimity I fly back and quit many a noble Action, that otherwise might very much encrease the Glory of God. O holy Apostle, grant me but one Spark of your great Courage, wherewith you underwent such Difficulties. Animate and strengthen my Pusillanimity, that frighten'd by no Opposition, I may most manfully and readily fulfil God's Holy Will.
Amen.

The

*The CONSIDERATION for the
Seventh FRIDAY.*

*Upon his great Love of God and Power
over all Creatures.*

HERE are, Devout Reader, two Considerations; the first to be imitated, the second to be admir'd; yet both very profitable for you; for whether you imitate or admire St. *Xaverius*, you may assure yourself of his Protection and Intercession. The first is the Love of God; the second his Power over all Creatures.

As for the first, what do you think, Devout Client of St. *Francis*, of the Love he bore to God. His whole Life is a sufficient Proof thereof, according to that great Saying, *Probatio dilectionis exhibitio est operis*. Deeds are the Marks of Love. But yet to give you some more particular Signs thereof, here are some few Reflections no less true than wonderful. This Love of God did so inflame his Heart, and set it all on Fire, that he was not able to suffer
its

its insupportable Heat, nor scarce endure his Cloaths. Once as he was walking in the Streets of *Goa*, he was so totally abforp'd with the Love of God, that he took no Notice of an Elephant that broke loose and threaten'd Death to all it met. The like happen'd to him going from *A-mangucchi* to *Meaco*, when he ran like a Servant behind a Nobleman's Horse, never feeling the Thorns that continually tore his Feet; so much was his Mind abforp'd in the Abyss of the Love of God. Every where he was out of himself and totally in God: But above all in Prayer, Mass and Thanksgiving after the Divine Sacrifice. His Soul betray'd itself so clearly in his very Countenance, that the Pope said of him, that he was *Vultu adeo inflammatus, ut Angelicam prorsus Charitatem, representaret*. Seeming rather a burning Seraphin and a bless'd Spirit upon Earth, than a Man.

What say you pious Reader? you do wonder and admire him, and I am comforted thereat, because hereby you may frame some Conceit of the great
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Love St. *Xaverius* bore to God. But why do not you endeavour also to love the same God? For he is the same he was then, ever deserving to be lov'd above all things Created; and should you not love him, you would always prove the most miserable Creature in the World, for not placing your Affection upon a God that is so worthy of Love, seeing to love him is the sole happiness of Man.

As for the second Point propos'd in the beginning, God even in this Life seem'd to reward his Saint with an universal Power and Dominion over all Creatures. The Heaven, saw the Day encreas'd three Hours by the Prayers of this second *Josua*, that the Christians might give a total Overthrow to the Infidels. The Earth rent itself with most horrid Earthquakes to frighten the Citizens of *Tolo* to the Christian Faith, which they had so shamefully forsaken; the Air bore him from the Ground several times both by Day and Night. The Fire raging and threatning several Houses, obey'd his Command, and offer'd not to pass the Limits prescrib'd by

by him. But the Water seem'd to acknowledge most of all his Power. He was an Anchor to Ships in the greatest Storms; a favourable Gale to carry them thro' the most dangerous Shallows and Sands of the Seas; a Calm allaying Tempests; and a Haven for those that suffer'd Shipwrack. The very Idolaters call'd him the God of the Sea, and spar'd no charge for themselves and their Goods to sail in the Ship *St. Xaverius* went in. In the *Indies* he often chang'd Salt Water into Fresh; and once by only dipping his Foot into the Sea. He allay'd Tempests sometimes by Prayer, other times with Relicks he wore, or with the Sign of the Cross; and once by letting his Cross into the Water; which God to double the Wonder, permitted a Wave to snatch away, and so bereft him of his only Comfort; when behold soon after a Lobster with open Claws above Water, brought it to *St. Francis* again.

It is impossible to specify every particular Miracle wrought in this kind by *St. Francis*: Let these few, in short, suffice, to convince you that in this glorious

glorious Saint you have a Patron ready to command all Creatures for your Good; so that in all Occasions and Necessities you may have recourse to him with Confidence, and hope in his most powerful Intercession and Assistance.

The COLLOQUY

*To St. FRANCIS XAVERIUS, to
obtain the Holy Love of God.*

WHAT did you aim at throughout the whole course of your Life, O holy Apostle, but to bring all the World to the Love of God? And now, will you not, O great Lover of God! obtain for me a poor helpless Creature, an ardent Desire of loving him above all things? Ah! I doubt not of your Help and Intercession, but I apprehend my own Weakness, lest permitting myself to be deceiv'd by the foolish Love of Creatures, I may swerve from the true love of my Creator. Help me then, O holy St. *Francis*! That I may not be so deluded, but yielding up my Will to God; I may
by

by a holy Necessity, always love him both in this Life and in the next. *Amen.*

*The CONSIDERATION for the
Eighth FRIDAY.*

*Upon the Love of St. FRANCIS XA-
VERIUS towards his Neighbour.*

HE that truly loves God, does extend his Affection also to his Neighbour, as being dear to God and his lively Image. So that St. *Xaverius* loving God as you have seen, ought consequently to love his Neighbour; which he did in the perfectest manner he could, fulfilling what St. *Paul* * says of himself, *To all Men I became all things that I might save all.* Which he did according to the Advice of the same Apostle. † *In Charity, not feign'd.*

He never spar'd any Labours, Troubles, Difficulties, nor even Life itself to benefit his Neighbour either in his Temporal or Spiritual Necessities, tho' he labour'd most to succour the Soul as being the

* 1 Cor. ix. 22.

† 2 Cor. vi. 6.

the more noble Part. The only Aim and Design of his Apostolical Missions and hard Enterprizes was the Salvation of Souls; and where he propos'd to himself any hopes of converting any to God, he let slip nothing that might any Way promote or further his Intentions. With Children he was one, always so concern'd for their Spiritual Profit, that tho' he was a Man of that Authority and Esteem, yet he disdain'd not to go about with a little Bell, exhorting Parents to send their Children to be instructed in the Christian Doctrine. With Sinners he became, as I may say, a Sinner, familiarly treating and conversing with them, so that he might bring them to God. For pretending to be ignorant of their Vices, Blasphemies, Murders, Usuries, and all their whole Life, he chang'd the Hatred they bore him, into Love, and the Love they bore to vicious Habits and Propensions, into a Detestation of Sin. To Infidels (as particularly recommended to him from Heaven) he shew'd such Charity that no Body can express it. And if the height of Charity, according to the Oracle

Oracle of Truth itself, is to give one's Life for a Friend; he was always ready to do it for them: which did so mollify and win their Heart, that it is incredible, how many thro' this only Motive did embrace the Christian Faith. Whereupon Father *Melchior Nugnez* then Superior of the *Indies*, a Man of rare Prudence and no less Virtue, said, That Converting Infidels to Christ in *St. Francis Xaverius* did not seem a Gift infus'd, or a Virtue got by Habit, but a natural Inclination: So bent was he upon that only Work, that he could not live nor take any Satisfaction in any other Employment, than the Instructing and bringing Souls to the Knowledge and Love of the only true God. This perpetual Motion of Charity was his only Respite, this Exercise his only Repose. Nothing will be better able to shew the Greatness of this his Charity and zealous Assiduity therein, than the Number of those he Baptiz'd with his own Hand, which amounted to a Million and two hundred thousand Persons. As for what belongs to the temporal Assistance of his Neighbour, who
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can reckon up the Deeds of Charity he shew'd to every one, as well Poor as Rich? Nor was there any Work of Mercy that he did not practice either in his own Person, or when he could not himself, by using other's Help for the succouring the Poor and Needy. His tender Care of the Sick will be a sufficient Proof of his boundless Charity. He was to them a Father, Mother, Brother, Physician, and a Nurse in the meanest Offices, in private Houses, and in publick Hospitals; if any died he wash'd and laid them out with his own Hands, digg'd their Graves, and bury'd them himself. God seeming to second these heroick Desires of *St. Francis*, so much bent upon serving his Neighbour, endow'd him in a particular manner with that divine Gift of Curing the Sick: For in the Deeds of his Canonization you will find the wonderful Cures of all Diseases, wrought by the Power of this great *Xaverius*, to be innumerable. The Blind receiv'd the Benefit of their Eyes, the Lame the Use of their Limbs, the Lepers were cleans'd, the Dumb restor'd to Speech

Speech, the Deaf to their Hearing, Possess'd Persons freed from Malignant Spirits that tormented them. To be short, so many were these Pordigious Cures, that in and about the City of *Naples* only, there are sufficient to fill a whole Book. Yet these Cures of Diseases are nothing if compar'd to those he rais'd from Death to Life, which amount according to the Authentick Transactions of the Saint's Canonization to above Five and Twenty. What has been here said is but an Abridgement; and only helps to frame some Conceit or Idea of the Saint's great Charity to his Neighbour, referring you to the Writers of his Life to see the innumerable other Graces and Favours through his Means and Intercession confer'd upon all sorts of Persons, as Seamen, Merchants, Barren Women, or in Childbed, Soldiers, &c.

We may gather two Fruits from what has been said. The first a holy Confusion in our selves for helping and furthering so little the Good of our Neighbour, either Spiritual or Temporal. Who of us is troubl'd or concern'd

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cern'd to see him offend God? Who is there, that either hinders him from falling, or gives his helping Hand to raise him again from Sin? Which of us grieves at his Losses, or suffers any thing to promote his Good! Do we visit him in the Hospitals, and Prisons? Are we charitable unto him? Do we relieve his Wants with Alms? Or rather, do we not spend that on Beasts, that only serve for Sport and Pastime, which ought to be employ'd in succouring and assisting our Neighbour, the very Image of God himself? The Second Fruit is a lively Confidence of being assisted by his holy Apostle in our Necessities as well corporal as spiritual, if we apply our selves unto him as we ought.

The COLLOQUY

*To St. FRANCIS XAVERIUS, to
obtain a true Love of our Neighbour.*

I Know too well, O most zealous
Apostle! the Coldness of my Heart
towards my Neighbour. I own it, and
E condemn

condemn my self for the small Charity I shew, in succouring his Necessities either Temporal or Spiritual; and I am asham'd and totally confounded considering your admirable Zeal and Concern for his Good. Obtain for me, O true Lover of your Neighbour! the least Spark of that great Fire that consum'd your Heart, which may kindle in my Soul a true Zeal and Love of my Neighbour's Good, that grieving at his Misfortunes, and equally compassionating him in Mind, comforting him in Words, and helping him in Deeds, I may the better imitate you in this Virtue of Charity, which is so properly term'd yours. *Amen.*

The CONSIDERATION *for the*
Ninth FRIDAY.

Upon St. FRANCIS XAVERIUS's
great Desire to die for Christ.

THE Consideration of this Day is far different from the former; for tho' in some you have seen, devout
Reader,

Reader, the Desire this Saint had to suffer for Christ, yet we have not spoken of his Desire of dying for him, and giving testimony of his holy Faith by the shedding of his Blood and becoming a Martyr.

St. *Francis* had this Desire in the greatest Excess imaginable, so that he could with reason say with St. *Paul*, *I die daily*; by always desiring to die, and because I never am so happy as to die, and give my Life for my God. And tho' Almighty God preserving him alive for his greater Honour and Glory, would not grant him the Favour of a Martyrdom consummated by Death, yet he try'd his Constancy by several Combats not inferior to those of Martyrs, and above all, permitted him to survive to that languishing Desire of dying that he might at least live a Martyr, tho' he could not die one.

He was apprehended twice in *Japony*, he was sent to Sea, and deliver'd over to Murtherers to be dispatch'd; who upon the point of executing their cruel Design were so terrify'd and frighten'd by

sudden Tempest, that they spar'd his Life. He was also twice led to the common place of Execution by the furious incens'd People. Twice ston'd by the *Moors*. Often beaten, several times shot at with Arrows, and as often presented with Poison. Upon the Sea Coast of *Piscaria* the Idolatrous *Badagi* sought to kill him. The *Mabometans* persecuted him with no less Malice and Rage: And because their own Children, whom the Saint had Baptiz'd, stood often Sentinels to defend him from their Parents Fury, and sometimes found ways for the Saint to escape their cruel Hands; they set fire to the Houses where they suspected him to lie hid. Whence a grave and learned Doctor, *Martino Navarra* reflecting upon the Life of St. *Francis Xaverius* always expos'd to Danger of Death, sticks not to call it a perpetual Martyrdom.

All I have touch'd upon here and more that I omit, is nothing to the real Desire he had to die for so honourable a Cause as the Faith of Christ: And certainly he endur'd more Anguish in his Mind

Mind, by always (tho' in vain) desiring to lose his Life, than he could have suffer'd in his Body by once dying a Martyr. Through the Excess of these ardent Wishes he was forc'd to cry out, *Amplius Domine, amplius, More, Lord, more*, when in his Sleep he seem'd to carry upon his Back a heavy Moor, and in him the new World of the *Indies*; Out of the same inflam'd Desire he bore a holy Envy to the Fathers of the Society, who were in future Ages to convert all the Islands of *Moro*, hoping withal, as he said, that those Islands would come to change their Names and be call'd the Islands of Martyrs.

To one that endeavour'd to dissuade him with the Apprehensions of Death from those his heroick Enterprizes, he answer'd with no less Humility than Generosity, that it was what he so much desir'd, but he knew himself unworthy of such a signal Favour. What he writ to a Friend of his shews most clearly what were the Desires of his great and noble Soul: I (says he) sometimes do abhor even Life itself, and covet rather

to die than to see God so much offended, without being able to hinder it, as I desire. So that the Acts of his Canonization say with reason of this Glorious Apostle; *That he travell'd over so many Countries of the Infidels, with no less Desire to shed his Blood for the Faith of Christ, than to enlighten the Gentiles with the Light of the true Faith.*

Reflect, weak Soul, upon what has been said, and be asham'd at your Carriage so little resembling this great Pattern and Example, and ask yourself this Question: Was not *Xaverius* of Flesh and Blood, as I am? Was not he a Man, a Son and Child of *Adam* as my self? And yet how comes it to pass, that he is so much inflam'd with the Divine Love, and I so little? And you'll find the Origin of his so singular Perfection to have been a total Abnegation of himself, and Alienation from all Self-love, whereby being transform'd into God, he desir'd to die to the World, that he might live to him alone. Ah! if you could but once resolve to die to Self-love, then assure yourself, the Holy
Love

Love of God would abundantly encrease in your Soul.

The COLLOQUY

To St. FRANCIS XAVERIUS,
to beg the Grace to die to Self-love.

YOU had reason to say, Holy Xaverius, with St. Paul; * *I live, now not I, but Christ liveth in me,* who kindl'd in your Soul those great Desires of dying once to Flesh and Blood, that so by Death you might be united to your Spirit, which was Christ. But I, unhappy wretch live still to my self, I live to my own Flesh, to my Body, and to Self-love,? And what Wonder if I desire not to die for Christ, thereby to be united to him? What Wonder if I love him not as my Life? Beg of Almighty God for me, Dear Saint, that I may die to Self-love, to the end that every day so dying, I may become wholly dead thereunto, and begin to live to Christ; that then I may likewise with Truth say with St. Paul

* Gal. ii. 20.

and

and you, glorious Saint, *I desire to be dissolv'd and to be with Christ.* Amen.

The CONSIDERATION *for the*
Tenth FRIDAY.

Upon the Perfections of St. FRANCIS
XAVERIUS.

SAIN T *Francis Xaverius* was an Apostle of *Jesus Christ* sent by Command of his Vicar *Paul the III.* with the Title of *Nuncius Apostolicus* to preach the Gospel to the *Indians*, and convert them to our holy Faith. He converted many hundred thousands of them, amongst whom were several Kings, Queens, Princes and great Men. His Sister, a holy Woman, Abbess of the Poor *Clares* at *Gandia*, foretold he would be such an one; for desiring her Father to let him study Divinity, she said, he would prove a great Apostle of the *Indies*.

He was a Prophet, and in such a manner, that a most virtuous and wise
Man

Man stick'd not to say, that in some the Spirit of Prophecy was by fits, but in St. *Xaverius* it seem'd a constant Habit. He was not only Master of Human Philosophy at *Paris*, but of the Divine also in the East; where to all sorts of People he preach'd the Gospel and instructed them in what belong'd to our holy Faith; He confuted many Masters of the Idolaters in several Disputes; the *Brachmans* of the *Indians*, the *Carizi* of the *Moors*, and the *Bonzi* of the *Japonians*.

He was endow'd with all manner of Virtues whether you mean Power of working Miracles, as you have seen in the former Considerations, or Virtuous Habits that adorn the Soul, as Humility, Chastity, Patience, Charity, &c.

He had the Gift of curing Diseases, as we have shewn you by several wonderful Examples.

He had the Gift of helping the Needy, insomuch that he never refus'd his Aid to any, if conducing to their Eternal Salvation. He govern'd all with rare Prudence as well Seculars as Reli-

gious, which Talent made him esteem'd by the greatest Princes. The King of *Portugal* reverenc'd him as an Oracle, receiving and following his Directions as Commands. The King of *Travancor*, call'd the *Great King*, publish'd an Edict, commanding every one to obey the *Great Father* (*St. Xaverius*) as the *Great King*. *St. Ignatius* resolv'd to make him General of the Society of *Jesus*.

Lastly, he had the Gift of Tongues. In those Countries they speak above a hundred several Languages; Thirty whereof are quite different; yet *St. Francis* when he enter'd those parts did not only understand the Natives, but spoke the very same Languages most elegantly, with these two Privileges; first, of being understood (tho' preaching to an Auditory of different Nations) by every one in the Mother-Tongue: Secondly of satisfying with one only Answer the demands of several propos'd to him at the same time, tho' relating to different matters. Hereby we see, that God by a special Favour seems to have endow'd

dow'd St. *Francis*, with all those Gifts St. *Paul* speaks of, to have been divided amongst several in the Primitive Church.

* *God has set in the Church, first Apostles, secondly Prophets, thirdly Doctōrs, next Miracles, then the Graces of doing Cures, Helps, Governments, Kinds of Tongues.* All these Gifts, and Graces were requisite for that great Enterprize of converting the New World to the Faith of Christ, for which God had design'd his great Servant St. *Francis Xaverius*.

These things mention'd in short, ought devout Reader, to stir up in you a lively Confidence and Devotion to this great Saint so much belov'd by God, and for his extraordinary Sanctity enrich'd with such singular and rare Graces and Favours by the Hand of his so bountiful Creator. Seeing therefore the nature of Love is to change him that loves into him that is belov'd, and to create such a Likeness in their Lives and Actions, that they seem to live in one another, you ought to endeavour to liken yourself according to your State

* 1. *Cor.* xii. 27.

and

and Condition, in all your Actions to St. *Xaverius*, that finding in your Soul some of his Virtues, he may love you the more, and loving you, recommend you to our Lord, and obtain for you the Favours you ask of him. To which end you shall finish your Ten *Fridays* with this following Colloquy.

The COLLOQUY

To St. FRANCIS XAVERIUS, to
obtain Grace to imitate his Virtues.

IF I love you, O most holy Apostle! I have just reason for it, finding in you a thousand Motives, to wit, your many Perfections that render you worthy of Love. But if you love me, as I am sure you do, it is purely your Goodness and only upon the account of my being a Sinner. I am asham'd, O holy *Xaverius* that I have nothing that can win your Love, but the Deformity of my Soul, nor any other Title that may any way seem to challenge your Affection, than what in reality deserves
your

your Hatred ; wherefore I most earnestly beseech you to obtain for me the Grace to imitate your Virtues, and those chiefly that did particularly render you so dear and pleasing to the Divine Goodness : That being so adorn'd I may both please you, and be acceptable in this Life to the most pure Eyes of the all-seeing God, and have an Assurance of enjoying him with you in the Life to come for an Eternity. *Amen.*



THE



THE
LITANIES
OF

St. FRANCIS XAVERIUS.

Compos'd by the most illustrious Francis Gaspar de Villarouel, Lord Bishop of St. James's, in the Kingdom of Chily, in Honour of this Saint; by whose Assistance, after having been bury'd in the Ruins of an Earthquake, he was miraculously deliver'd, and in the Performance of a Vow he had made, said them upon set Days, and imparted them to the Publick, to awaken and stir up the Piety of the Devout.

[III]

*Devout. And they have been approv'd
and publish'd by the Order of severall
Prelates in the Low-Countries and
Lower-Germany.*



ORD, have Mercy on us.
Christ, have Mercy on us.
Lord, have Mercy on us.
Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, *Have Mercy
on us.*

God the Son Redeemer of the World,
Have Mercy on us.

God the Holy Ghost, *Have Mercy
on us.*

Holy Trinity, One God, *Have Mercy
on us.*

Holy MARY,

Holy Father IGNATIUS,

St. FRANCIS XAVERIUS most
worthy Son of St. IGNATIUS,

St. FRANCIS XAVERIUS Apo-
stle of the *Indies*,

St. FRANCIS XAVERIUS Evan-
gelizing Peace,

Pray for us.

St.

St. FRANCIS XAVERIUS Evan-
 gelizing all Good,
 Vessel of Election, carrying the
 Name of JESUS before *Gentiles*,
 Vessel full of Divine Grace,
 Firmament of the *Oriental* Church,
 Defender of the Faith,
 Enemy of Infidelity,
 Preacher of Evangelical Truth,
 Destroyer of Idols,
 Chosen Instrument of the Eternal
 Father for the Propagation of
 Divine Glory,
 Faithful Follower and Companion
 of JESUS CHRIST,
 Trumpet of the Holy GHOST,
 Pillar of the Church of GOD,
 Light of Infidels,
 Master of the Faithful,
 Mirror of true Piety,
 Guide in the way of Virtue and
 Perfection,
 Pattern of Apostolical Spirit and
 Sanctity,
 Light of the Blind,
 Curer of the Lame,
 Helper of those that suffer Ship-
 wreck,

Pray for us.

Health

Health of the Sick,
 Protector in time of Plague, Fa-
 mine and War,
 From whom the Devils fly,
 Life of the Dead,
 Whose Power the Sea and Tem-
 pests obey,
 Whose Command the Sea and all
 Elements reverence,
 Wonderful Worker of Miracles,
 Refuge of the Miserable,
 Comfort of the Afflicted,
 Splendor of the East,
 Tabernacle of Incorruption,
 Treasure of Divine Love,
 Glory of the Society of JESUS.
 XAVERIUS most poor,
 XAVERIUS most chaste,
 XAVERIUS most obedient,
 XAVERIUS most humble,
 XAVERIUS most desirous of the
 Cross and Labours of Christ,
 XAVERIUS most vigilant in the
 Safety of your Neighbour,
 XAVERIUS most zealous of God's
 Glory, and the Good of Souls,
 Angel in Life and Manners,

Pray for us.

Patriarch

Patriarch in Affection, and Care
 of God's People,
 Prophet in Gift and Spirit,
 Apostle in Dignity and Merit,
 Doctor of *Gentiles* in all sorts of
 Languages,
 Martyr in desiring to die for Christ,
 Confessor in Virtue and Profession
 of Life,
 Virgin in Body and Mind,
 In whom we reverence thro' the
 Divine Goodness the Mer its of
 all Saints,

Pray for us.

Lamb of God, who takest away the Sins
 of the World, *Spare us, O Lord.*

Lamb of God, who takest away the Sins
 of the World, *Hear us graciously, O
 Lord.*

Lamb of God, who takest away the Sins
 of the World, *Have Mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Lord, have Mercy on us.

Christ, have Mercy on us.

Our Father, &c.

Vers. Pray for us, St. FRANCIS
 XAVERIUS.

Resp.

Resp. That we may be made worthy of the Promises of Christ.

Let us PRAY.

LORD God, who hast vouchsafed by the Preaching and Miracles of *St. Francis Xaverius*, to join unto thy Church the Countries of the *Indies*, grant propitiously, we beseech thee, that reverencing his Glorious Merits, we may also imitate his Examples, Through Christ our Lord. *Amen.*



A
P S A L M
I N
T R I B U L A T I O N .

*This Psalm was said by the Saint in
time of Trouble.*

WHEN I was in Tribulation, I
cry'd to our Lord, and he heard
me.

O Lord deliver my Soul from un-
just Lips, and from a deceitful Tongue.

What may be given thee, or what
may to thee be added to a deceitful
Tongue?

The sharp Arrows of the Mighty,
with Coals of Desolation.

Wo is to me, that my sojourning is
prolong'd, I have dwelt with the Inha-
bitants

bitants of *Cedar*: My Soul hath been
long a Sojourner.

With them that hated Peace, I was
peaceable when I spoke to them, they
impugn'd me without Cause.

F I N I S.





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